

A

REVIEW

OF THE

Affairs of *FRANCE*:

With Observations on *TRANSACTIONS* at Home.

Saturday, June 2. 1705.

WELL, Gentlemen, I have done with Apologies, *the Words of Job are Ended*; the Clamours at my Capacity, shall not move me, all I have said, has been on the Defensive, my Adversaries are Aggressors; be it that I want never so many Shining Qualities, which my Adversaries, they say, abound with; I want not a suited Temper to the Subject I am upon, I study the Peace I perswade to, and pursue it by the same Methods I Direct.

And really, Gentlemen, a little Reading, a little Learning, a very little Knowledge, will serve either to speak the Truth, or to understand it—— And still as little Learning, or Reading, will Qualifie any Man to be Peaceable, and will Instruct us in this part of the Argument, That Peace is the only way to this Nations Safety; I can tell you who are the Obstructors of this Kingdoms Peace, who the Uneasie People; ay, and what they are Uneasie at too, tho' I did not understand one Word of *Latin*.

It is easie to tell you the Consequences of Popular Confusions, Private Quarrels, and Party Feuds, without Reading *Virgil*, *Horace*, or *Homer*; and therefore, Gentlemen, however Illiterate these People tell you the Author of this is, if he speaks Reason and Truth, all parts of Learning will submit to those two So-

vereigns of Argument; they are the End of Letters, and the Perfection of Science; all the Systems of Acquir'd Knowledge, Center in them; the Sublimest Eloquence, the most Illustrated Rhetorick, without Reason and Truth, are like a Set of Chimes that Ring no Tune, the Harmony is lost, and the Jingle only remains.

I have taken some Pains to lay the Foundation of Peace in this Nation; and have endeavoured to prove, That the Government and the Dissenters are Easie, and that nothing can now Obstruct the Publick Peace, but what must arise from some People that are Uneasie at some part of our present Establishment.

These must be Uneasie at one of these two Things;

Either at the *Succession*; or,

At the *Toleration*.

And really, Gentlemen, they that are Uneasie at either of these, merit no other Regard from this Government, but to be Suppress'd and Reduc'd to such a Condition, that their Uneasiness may not be counted Considerable enough, to give the Government any Uneasiness.

The Succession and Toleration, are the two Foundation Pillars on which this Nations Peace is firmly Built; they are settled by the Joynt Consent of the King, Lords, and Commons; the present Queen has Declar'd her Resolution

to maintain them, she has promised one to the Church of *England*, and the other to the *Dissenters*; one is the Churches Security, against Fire and Faggot, the other is the *Dissenters* Security against Fines, Imprisonments, and all the Extravagancies of Private Oppression and Persecution.

For the obtaining these, what Blood, what Treasure has been expended? What Struggles has this Nation made? In what Convulsions has it cast the State? 300000 Lives, 70 Millions of Money have been lost in these 15 Years War, to settle us upon these Foundations: For this the Church has Deposed their King, and Thrown off the State Mask of Passive Obedience, and reassum'd her Ancient Principles of Natural Right, and Self Defence; it is to support this, we still carry on a War with *France*, and Confederating with all the rest of the Powers of *Europe*, Vigorously Contend with the House of *Bourbon*.

For what does the Church Fast and Pray upon all Occasions? For what Triumph and Rejoyce? For what does the Queen Exhort the States, raise Taxes, the Armies Fight, and the *English* Blood Annually Stream out in Desperate Engagements, in Foreign and Remote Countries? It is all to Maintain and Secure a *Protestant* Succession, and a Peaceable Toleration.

And it is very observable in all Cases where these things come upon the Stage, the Enemies of one, are the Enemies of the other. There is a Gentleman has undertaken to Review this Argument, and tells me, I am mistaken when I say, The *Roman Catholics* and *Non-jurors* do not wish the Establishment of the Church.

What I said on that Head, I take leave to repeat: "The *Papists* and *Non-jurors*, as such, cannot wish the Establishment of the Church" as such: I wonder this should be Disputed; if they could once sincerely wish the Establishment of the Church of *England*, they must from that Minute Cease to be *Roman Catholics* and *Non-jurors*.

But to come off of this, that Gentleman, and several others, who throng me with Angry Letters on this Subject say; "But the *Papists* had rather have the Church of *England* set up, than the *Dissenters*; Review Review'd, Numb. 2. and his Reasons he gives for it, are really Scandalous to the Church."

He that would insinuate this, must pretend a nearer Affinity to the Church of *Rome*, in the

the Church of *England*, than in the *Dissenters*; and that these being reform'd yet farther, the *Papists* had rather see the first thrive than the last; since, by Consequence, they have more hopes of their returning to the Church, than of the other, who are more Obstinate, and farther remov'd.

This is a very Unworthy Objection, and what I have too much Charity for the Church of *England* to Enter upon.

But I would Desire those Gentlemen that would have us think the Church of *Rome*, had rather have the Church of *England* Establish'd, than the *Dissenters*, to look back to the Days of King *James*; Is any thing in the World more plain, than that the *Roman Catholics* drove at the Church of *England's* Destruction in the first place, as a Blow at the Root, and Wheedled with the *Dissenters*, as a Body of People that they would be easily able to Magage, if the Church was Overthrown.

From this positive and late Instance, and from the whole of this Observation, I observe.

1. That the *Papists* are not Fools, they Understand their True Interest, they always pursued it, and do so still.

2. This True Interest of theirs, is on all Occasions demonstrably settled on this Principle, to keep *Protestants* Divided.

3. Voting for *Tackers*, is putting the *Roman Catholics* Approbation to their Election, as the only way Effectually to Divide and Embroil us.

4. I observe the most approv'd way of Destroying the *Protestant* Interest in *England*, is to begin with the Church of *England*.

5. Consequently the only way the *Dissenters* in *England* can take Effectually to Support themselves and the *Protestant* Religion, is to Stand by, Defend, and Maintain the Church of *England*, and its Legal Power and Establishment.

6. That if the Church of *England*, was either Divided, Broken, or Suppress'd, the *Dissenters* could not be able to Defend themselves against *Papery* and *Jacobitism*.

7. That in order to this, a General Charity between the Church of *England*, and *Protestant Dissenters* of all sorts, is the only Safety of both, and whoever goes about to Lessen it, on either hand, is the Enemy of both.

Many

Many other useful Observations lie before me in this Case; but as I think they will come in order to be spoken to, I omit them here.

The Gentleman, who has thus objected as to the *Roman Catholics*, in the next place goes on to tell us——The *Jacobites* also are much rather for the Church than the *Dissenters*, for that they do not count their Division a Schism.

I dare Answer for this Gentleman, That he is no *Non-juror*, and also that he has not read *Dodwell's Book*, which I referr'd to on this Head.

I will not say, The Division between the *Non-jurant Dissenters*, and the Church is a Schism, because my Opinion of Schism differs from these Gentlemen, and 'tis too long here to Enter upon; but I must observe two Things.

First, They count it a Schism, and they Declare there is no True Church of *England* by Law Establish'd, but that which has preserv'd her Loyalty to King *James* and his Posterity, and on this Score they Declare the Government a Usurpation, and the Church of *England* Schismatical; and indeed were the Passive Doctrine to be defended, Indefeasible Divine Right to be proved, which is the Foundation this is built on, they were in the Right, and I must be of their mind.

However 'tis plain, this is their mind, and the *Non-jurants* Gentlemen are too honest to deny it.

Secondly, I observe, if this be not a Schism, it will be a very difficult thing for them to Charge the Dissenters with Schism, and the Ridiculous Distinction of separating from the *Formal*, and *Material* part of the Church, I think not worth notice.

Upon these Grounds, without reflecting on the *Catholics*, or on the *Non-jurors*, who in this only pursue their proper Interests; I am still right in saying, That whoever takes the Rise of their Opinion, from the Example of others, must of necessity see, That to Vote with the *Roman Catholics* and *Non-jurors*, must be to Vote against the Interest of the Church of *England*.]

Nor are the Clamours of those People just, who say, That because I am free in my Opinion of one Extravagant Action, and am Earnest with the People, not to trust their Peace again in the Hands of such as have already shown their Disposition to Embroil us, and of whom, the best and most moderate, even of the Church themselves, are Convinc'd, they made a Dan-

gerous Experiment upon the Nation, that therefore I am an Incendiary, and wrote to inflame the Nation.

No, Gentlemen, 'tis in order to Peace, that I freely Advise all the Lovers of it, not to put a Trust in their Hands again, as to their Persons. How often must I repeat it? How often have I said, they are mistaken Gentlemen? But use them as Gentlemen, drop them gently, pass by the Frailty, give them leisure and room to Reflect and Reform——Only do not Trust them, do not Choose them again.

Can't I be Civil to a Man that had been False to me, and Forgive him, and be Reconcil'd to him, but I must put him into the same Trust again?

It is because I am for Peace, that I Earnestly press my fellow *English* Men not to Choose them again; and nothing can so much tend to our Peace, as laying aside Men of Heat and unquiet hasty Zeal in these Affairs.

And on the other hand, nothing but the Earnestness and Fury of the People, to get these Men in again, is the Cause of the present Ferment of the People.

Now as I made this Enquiry before, who all the Drunkards, Swearers, Atheists, Papists, and Non-jurors, Voted for, so I must come to another Enquiry now.

On whose Side are the Riots, the Fightings, the Tumults, the Irregularities of our present Elections, where the Clandestine Returns, the Corrupt Scrutinies, the Forestalling, Modelling, Bribing, making Honourary Freemen, and all the Ill Practices which have made, in my Opinion, this Ensuing Parliament, the best Parliament, Chosen in the midst of the worst Practices; that ever this Nation saw?

It's certainly a true Method to Peace, to search out who it is that hinders it, in order to remove Obstructions; and as I shall very speedily come to Examine, who and what Practices obstruct our Peace, Pardon me, Gentlemen, if I am too free with both Sides.

All the Men of Fury, let them be of what Party they will, will meet with a Censure; for Heats on both Sides are the Ruine of our Peace. All the Tumultuous, Clandestine, Unfair Practices in our Elections, will come in my way; and I promise to be as Impartial as I can, without Passion, Prejudice, or Fear.

Bullying Letters, Threats, and Reproaches, will be to no purpose with me; Argument, strength of

of Reason, and Matter of Fact, shall always Influence me; and I hope to Discharge my self at last, with that Temper as becomes me; but the Horrid Proceedings of these Gentlemen, who pretend they are for the Church, can never be born with, in an English Nation, without due Remark, as we hope they will not without Punishment.

A Gentleman, who Desires the Author to look over a certain Sermon, is Desir'd to send the said Sermon, which shall be safely Return'd, as he shall Direct.

MR. R. S. who in Answer to a Scurrilous Letter, had a Reasonable obje left for him at Mr. Matthews's, but pretends to scorn sending for it, or telling his Name, that it may be sent to him, and continuing his Abusive Letters, is recommended to the last Review; where the Story of the Two Dogs, may serve for his Answer, and he is welcome to Print his Letters, or do what else he pleases with them.

A Gentleman who sent the Author a Letter, Sign'd A. B. about an *Illiterate Person's* Learning *Rhetorick*, &c. will receive an Answer, if he please to call at Mr. Matthews's.

THese are to give Notice, That the Advice from the *Scandal Club*, will be Published in a Paper by itself, as has been already noted; and will begin on *Wednesday* next, being the Sixth of this Instant *June*; Some Business of Moment having Retarded its being Published according to the first Notice.

WHEREAS a Proposal has been made by the Author of this Paper, for Subscriptions to a Book in Folio, Entitled, *Jure Divino*; or, *A Sayer upon Tyranny and Passive Obedience*. To which, abundance of Gentlemen having long since Subscrib'd, and the Time seeming long for its coming out, some very Good Reasons having obliged the Author to put a stop to it.

These are to give Notice, That the said Book is now in the Press, and shall go on to be Printed with all Expedition: And for the further Satisfaction of the Subscribers, the Sheets may be seen every Day by any that please to give themselves that Trouble, at Mr. J. Matthews's, as they come out of the Press.

All those Gentlemen, who have Collected Subscriptions for this Book, are Desir'd to send in an Account of what Number they have taken, there being no more to be Printed, than shall be given Notice, as Subscribed; and, if they please, to Pay the Subscription Money to Mr. Matthews in *Pilkington Courts, Little Britain*, Receipts will be given there for it.

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